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WOMAN'S WORK

Vol. XXV. MAY, 1910. No. 5

THREE of the Woman's Boards have, within nine months, experienced a similar great and unusual stroke of bereavement. MRS. HENRY NEWELL BEERS of the New York Board, though not its President at the time of her death, had but a little while before resigned that office. Twenty years her fair-minded, gracious influence ruled its counsels, and her associates never heard a wounding word from her lips. MRS. WILLIAM S. LADD was President of the North Pacific Board twenty-one years and, for over fifty years, an influential friend of foreign missions in a section of the country where such friends were few. A rare woman was Mrs. Ladd, and they know it in Portland, Oregon. Read what was said of her in this magazine last December. And now, younger than either of these, at the height of her matured gifts of mind and heart, of vigorous labors and varied service, MRS. CHARLES NEWBOLD THORPE has answered the summons of the King of Kings, and the Board of Philadelphia is in mourning. Twenty-six years connected with it, as Secretary or President, she was known from end to end of its constituency and her leadership was recognized. As this page is made up, a memorial service is held in Calvary Church, Philadelphia. See the tribute paid to her on page 117 of this magazine, and the sketch, by another friend, in *The Presbyterian* of March 30. What message do the Woman's Boards receive through this threefold visitation?

How did the Woman's Boards come out with their fiscal year of eleven months? They turned into the treasury of the Assembly's Board *from their auxiliaries alone* $391,178.61, which is $6,574.09 *more* than was contributed in the preceding year of twelve months. The offerings from Young People's Societies, through the Woman's Boards, fell a little short but made a total of $39,356.69. All may rejoice together in this outcome and three of the Boards especially rejoice, because they made an advance through gifts of the living.

HILLSIDE CHURCH, South Orange, N. J., leads Morris and Orange Presbytery in subscriptions to WOMAN'S WORK.

FIRST CHURCH, El Paso, Texas, has five hundred members. It has done local charitable work among Mexicans and sick people, but not much through Boards of the Presbyterian Church. A start was made last year through increased numbers, interest and offerings of the Woman's Missionary Society, and then came the Layman's Convention; pledges rose from 51 cents per member, annually, to $3.00 per member —$1,000 for Foreign and $500 for Home Missions. Mrs. Overstreet, the pastor's wife, writes that they had believed this would come, but were not prepared to see their church debt also swept away, as was done on Easter morning.

POPULATION of Bangkok is 628,000. We know that, now. Heretofore it has been a matter of guess-work or estimate, but a census has now been taken for the first time.

WRITING in February, Dr. McGilvary reports himself "back again at my own and old favorite evangelistic work." He had recently made two short tours and felt "like singing hallelujahs." He had visited three brothers and the son of the martyr Nan Chai, whose family turned away from the martyr's faith. This son, Nan Kam, is a well-to-do man and a district officer, having several villages under him. Dr. McGilvary has made a practice of calling on him, as he could, but this time he took his carriers along and expressed a wish to pitch his tent in Nan Kam's large shaded gardens. He was received with open arms by both the host and his wife, and for three evenings led worship at his tent, preaching to congregations of neighbors whom Nan Kam gathered, including two young princes, the sons of an early friend of the missionary. With his host he also visited privately, "directing all my efforts to draw him to our religion." The following Sunday when Dr. McGilvary was holding a Communion service three miles

beyond, in the Church of the Martyrs, he was surprised to see the same two princes who had followed him there. A few days later, his tent was pitched between their houses; the elder brother had decided to become a Christian and the younger was diligently studying. The warm-hearted veteran was touched by this experience. "I could not have become so deeply interested," he says, "in any other two families in the land."

ACCORDING to Siamese custom, the body of the late Mr. Strobel was cremated, at Bangkok, one year after his death. Hon. Hamilton King conducted an appropriate religious service, after which the King of Siam, wishing to show the highest honor, lighted the pyre himself.

THE Woman's Club in Bangkok has been studying Siamese poetry. One of its members who was also a teacher in the mission boarding-school, became the bride of the *aide-de-camp* to the Crown Prince, a position for which she is well fitted.

TWO Laos fathers have sent their daughters down to Harriet House School, Bangkok, for advanced education and are paying about eighty dollars a year for their expenses—a far greater sacrifice than for a Californian to send his daughter to Vassar College. But to get the full value of the fact, the measuring line should be stretched back to the starting-point of the Mission, forty-three years ago, when the good white heads of our veterans were black; then it was a disgrace for a Laos girl to learn to read.

THE old six-weeks journey from Bangkok to Chieng Mai is now condensed into twelve days, thanks to the railroad. Those who prefer unbeaten tracks and primitive civilization must hasten to visit Chieng Mai, while there yet remain nine days of overland travel by pony and chair.

IN Soudan and Egypt, several stations of the American Mission (U. P. Church) welcomed Mr. Roosevelt and were encouraged by his sympathetic inspection and praise. They gave him a reception at Khartoum, in which Moslems, Copts, Syrians and Egyptians took part, with an enthusiasm they never showed for a foreigner before.

JUBILEE of the Christian Girls' High School was the great event of 1909 at Dehra, India. It brought back a fine company of old scholars — mothers, teachers, government employes, who for a few days laughed and clapped with the youngest. They determined to mark the occasion and show their loyalty by raising funds to build a school hall.

AFTER one year in Efulen, Africa, Rev. J. A. Reis finds himself able, through the big school, to get his hands "on all the throttles of Station work, and the more throttles the more joy." A month spent in overseeing village schools was his "three in one trip," because he was doctor, evangelist and schoolmaster at the same time, and, though "paddling in mud over my ankles, even my knees," all worked as smoothly as "3 in 1 oil." Mr. Reis writes: "I thank my Lord daily that He sent me out here. It is food for one's spiritual life to see the masses coming to hear the Word of God, especially to see them lined up before the door of Rev. L. D. Heminger, waiting their turn to confess and then going out to lead a new life."

INDIVIDUAL communion sets are preeminently desirable in betel-chewing countries, like Siam.

IN one week, Death has removed two persons from the daily activities of the Board Rooms. Mr. S. Judson Raynor was head bookkeeper many years, having come up with the Board of Foreign Missions from old "53" to its present headquarters. He was a faithful man, early and late; he would bear an interruption, in the middle of his column of figures, with extraordinary equanimity. In daily prayer-meeting, April 12, appreciations of Mr. Raynor's character and example were spoken by his one-time pastor, Dr. Erskine White, and by Treasurer Dwight H. Day. "His patience which shone here will shine in glory," said Mr. Day; "his steadfastness will shine there." The other who suddenly passed from sight was Vasil, the young Greek porter on the floor. He came from the island of Lemnos, and there his mother will weep. An amiable, willing boy and reverent-minded was Vasil, whose morning greeting we sadly miss.

Our Missionaries in Siam and Laos

AND POST OFFICE ADDRESSES.

Letters for Laos should be addressed *via* Burma and Raheng, *not* to "Siam;" send letters to Siam *via* Brindisi.

Miss Bertha Blount,	Bangkok, Siam.	Mrs. E. B. McDaniel,	Petchaburee, Siam.	Mrs. Daniel McGilvary,	Chieng Mai, Laos.
Mrs. Alfred F. Caldwell,	" "	Mrs. A. W. Cooper,	Rajaburee, "	Miss Lucy Starling,	" " "
Miss Edna S. Cole,	" "	Mrs. R. C. Jones,	Pitsanuloke, "	Mrs. C. R Callender,	Lakawn, "
Mrs. S. E. Conybeare,	" "	Mrs. Carl J. Shellman,	" "	Miss Elizabeth Carothers,	" "
Mrs. J. B. Dunlap,	" "		Nakawn, Sritamarat, "	Mrs. Chas. H. Crooks,	" "
Mrs. E. P. Dunlap,	" "	Miss L. J. Cooper,		Mrs. Roderick Gillies,	" "
Miss Annabel Galt,	" "	Mrs. Chas. E. Eckels,	" " "	Miss Eula M. Van Vranken,	" "
Mrs. W. G. McClure,	" "	Mrs. R. W. Post,	" " "	Mrs. Marion B. Palmer,	Nan, "
Miss Margaret C. McCord,	" "	Mrs. W. J. Swart,	" " "	Mrs. S. C. Peoples,	" "
Mrs. F. L. Snyder,	" "	Miss Edith M. Buck,	Chieng Mai, Laos.	Mrs. Hugh Taylor,	" "
Mrs. E. Wachter,	" "	Mrs. Howard Campbell,	" " "	Mrs. Wm. A. Briggs,	Chieng Rai, "
Miss Ednah Bruner,	Petchaburee, "	Mrs. J. H. Freeman,	" " "	Mrs. W. Clifton Dodd,	" " "
Mrs. J. A. Eakin,	" "	Mrs. Claude W. Mason,	" " "	Mrs. Henry White,	" " "

In this country: Mrs. D. G. Collins, Wooster, Ohio; Miss Mabel Gilson, 812 Bellevue Ave., Canton, Ohio; Mrs. Wm. Harris, Statesville, N. C.; Mrs. E. B. McDaniels, Cedar Rapids, Iowa; Mrs. Jas. W. McKean, 9 Dexter St., Freeport, Ill.; Mrs. Howell S. Vincent, 34 Nold Ave., Wooster, Ohio.

SINGLE MEN'S CORPS, SIAM AND LAOS MISSION.

Lucius C. Bulkley, M.D.,	Petchaburee, Siam.	Rev. Wm. O. Yates,	Lakawn, Laos.
Mr. Edward M. Spilman,	Bangkok, "	Jonathan Wilson, D.D.,	Lakawn, "
Chas. C. Walker, M.D.,	Bangkok, "	Rev. Lyle J. Beebe,	Chieng Rai, "
Edwin Charles Cort, M.D.,	Chieng Mai, Laos.		

Awakening of a Dead Siamese City

Photographs used with this article are loaned by Mrs. L. Duncan Bulkley, New York.

Great changes are taking place in dead and almost buried Petchaburee: dead in sin, almost buried in superstition and indifference. Gospelseed has been sown for upwards of sixty years here, and some thought the harvest time would come soon; but it has been a scant harvest. Now there are awakenings in many villages around Petchaburee. Why? Have Dr. and Mrs. Eakin worked any harder than Dr. and Mrs. McFarland? Have they fasted and prayed more than Miss Cort? Have they been faithful in season and out of season, never wearying in well-doing, more than Dr. and Mrs. McClure? Oh, no, not so; listen and praise the Lord. The Siamese Church is awakening, individual Christians are laying up treasures in heaven by bringing their neighbors to Christ.

Maa Sing, who was a young Siamese woman taking care of E. P. Dunlap's children thirty years ago, has within the past two years reconsecrated herself to Christ. She travels in and out of the canals to Bangkok selling all sorts of produce, and she spends much time in prayer as she rows the boat or when she stops. On the few days she is at home, her neighbors gather and she reads the Word and explains it to them. At our recent communion service she brought nine friends and neighbors to unite with the Church, whom she had taught and prepared with Dr. Eakin's occasional help. She lives two hours down the river. She was very happy that communion day. Her face beamed, and after service she told me that her heart was full. Of these nine converts, one was her mother-in-law, over seventy years old. One was a man so deaf that neither Dr. Eakin nor Elder Boon could make him understand; she only could get him to answer concerning his faith in Christ. A third convert was an opium fiend, who had given up opium for three months; two more were reformed drunkards. I asked her how to account for these hard cases coming to the Lord; her answer was, "Only through the Holy Spirit's power."

SUNRISE ON PALACE MOUNTAIN, PETCHABUREE.

"Why," says Maa Sing, "they come asking the Way, and they fill my old house until I am afraid it will fall down." She does not realize that it is her own righted life which allows the Holy Spirit to do His work. Her house has actually broken down and she is building a new one, with a large room for a preaching place.

Kru Boon, who has been preaching and exhorting from the pulpit for fifteen years, says, "I thank the Lord that this year He is using me to bring men to Christ." Our coolie has brought several relatives who have come inquiring, and these also have aroused their neighbors

PRIESTS AT THE FOOT OF PALACE MOUNTAIN.
Areca Palms in the Distance.

to inquire about the new religion. Please do not read this indifferently, dear friends, but praise the Lord that Siam is awakening. You are reading of the anticipated million of Christians in Korea and you see men flocking to Christ in the homeland by hundreds, so that the little shower of blessing we write about does not appeal to you. But we beg of you to rejoice with us who rejoice, and thank the Lord for two hundred and twenty inquirers in and about Petchaburee and for the thirty-two who have been received into our churches on confession of faith, the past year. We depend on you to *pray for us*, at least all through May, that the good work may go on and increase.

I have come out to Brick-step Mountain for the day, in order to have my time uninterrupted for writing letters. I found my old quiet resorts filled with workmen cutting down trees, cementing floors, plastering up walls, sweeping roads and by-paths, even scrubbing the floors of the caves. So I climbed to the very top where there is a little temple, and in its shade, sitting on a mat, with the ants running zigzag over me and my paper, I am enjoying my opportunity.

Palace Mountain, Cave Mountain, and Brick-step Mountain are all being made new. A new palace is in process of construction a mile up the river. New roads are being opened up all about the city. The railway bridge across the river is making good progress and work on it is pushed night and day. Extension of the railway line toward the south is going on rapidly, and it will not be long till we can travel to out-stations on this road. Then preaching places on the Koh Lak route, which can now be visited only once a year and require a whole month for the tour, may be reached by going out on Saturday and returning Monday at any time in the year.

His Majesty the King is expected soon, to stay several days in Petchaburee. In the latter part of January, the Grand Duke of Brunswick is to spend some time on Palace Mountain. As I came out here, I met Prince Damrong in a motor car. Our local Governor who, six months ago, rode behind old horses with harness tied up with strings and ropes for traces, now drives a red motor car with due appreciation of the change in his circumstances. A new Post Office has been built. The people are required to build fences about all private houses, and streets and drains must be kept clean. Heretofore, if we saw a carriage track we knew that the Governor was out riding. Now there are many carriages in town, and to-day I saw many jinrikishas which have been brought over from Bangkok.

A FEW OF THE IDOLS IN PETCHABUREE CAVE.

Strangers, both foreign and native, visit our city daily. We used to know everything that happened here; now we stare at strangers and wonder who they are. We think that all this change will do much good to these hard-headed Petchaburee Buddhists. They will see that they are not the only people and that all wisdom is not with them.

We are just now enjoying a visit from two Dodge brothers and Mr. Appleton, three tall sons of New York City who are making a tour of this every-year-smaller world. They are to-day off toward the Karen villages in the foothills, on a tour with Mr. Eakin. They prefer to see the people who are untouched by civilization. *Altha L. Eakin.*

Church of the Martyrs

When the little Church in Laos numbered but seven members, two of them were called to endure a martyr's death. Their faith was new yet it was the same old faith, enduring as the Rock of Ages. A night of torture found their faith unwavering, and a cruel death meant to them a crown in glory.

A feeling of terror swept over the little band of Christians at this unexpected blow. They talked of it in whispers. So great was the fear of one man (afterwards Rev. Nan Ta, the first ordained minister in Laos) that he fled the country, leaving wife and child, and did not return for many years. But the cruel blow fell hardest on the hearts of two lone women, and to the sorrow of their bereavement was added revilings of their neighbors, who pointed at them the finger of scorn and laughed in derision at their new religion.

Under this great trial the faith of one of the two women failed; she turned back to her idols and spirits. She paused at the turning-point and said: "Sister, come; the old way is better. This new religion has done nothing for us but to rob us of our husbands and leave us the laughing-stock of our neighbors." With a faith that equaled that of her martyred husband, the other widow, Pa Kam Moon, replied: "Go, if you will; as for me and my house, we will serve the Lord. What my husband was willing to die for, I shall live for." She had a large family of small children, and she brought them up in the fear of the Lord.

While I was visiting in the village of the martyrs, four of Pa Kam Moon's children called upon me one evening. They are now gray-haired men and women. The conversation reverted to their early experiences, especially to the dark days following the martyrdom of their father. That which seemed to have left the strongest impression on their minds was not, as one would naturally suppose, their father's heroic death but the strong, constant, enduring faith of their mother which, through scorn, poverty, loneliness and all the vicissitudes of life, she held unfaltering to the end. Now, after many years, they could laughingly tell how large each other's eyes looked, in the dim light of a tallow dip, as they gathered around their mother's knee at nightfall; how they scarcely dared to breathe, for fear, as she prayed to the strange God for whom their father was willing to die. The living descendants of this brave woman and her husband the martyr, Noi Su Ya, now number nearly one hundred persons and all are in the Christian Church. Some of them are ruling elders, others are honored teachers in our schools. In the very village that was so stricken with terror and consternation in those early days, there was dedicated, in January, 1909, the Church of the Martyrs, a building holding about two hundred people.

For two days before the dedication, the Christians served free dinners in booths, on the church grounds, to which they invited their Buddhist neighbors and friends. Many accepted the invitation, including even the abbot and priests of the village monastery. One old Buddhist saint said: "I just wanted to live to see the Christians' temple completed, and now I am ready to die." The old lady could not be persuaded to give up her Buddhist beliefs, but she had been much interested in watching the erection of the house for Christian worship.

The descendants of Noi Su Ya and his wife, Pa Kam Moon, make up a large part of the membership of this Church. The other martyr's descendants are not of the company. The mother turned back, taking her children

with her. Faithful attempts have been made during these many years to bring them again into Christian fellowship, but as yet without success.

What the father's martyrdom failed to do in the one family was accomplished in the other by a mother's faithfulness. *Laura McKean.*

A Record Trip in Lower Siam

From Letters by L. C. BULKLEY, M.D., to his Mother, who kindly loans them by request.

Nakawn, Sri Tamarat, August 15, 1909.—My last letter, from Bangkok, told you of my being summoned here by telegram. Dr. Swart was dangerously ill but, by the mercy of God, he began to improve and now seems out of danger. Mr. Eckels unfortunately came down at the same time, but was a much milder case. Mrs. Swart had three small children to care for, to say nothing of the worry for Dr. Swart.

I am trying to be useful in various ways. Yesterday I taught three classes in school, for a sick teacher, and to-day conducted church service, preaching as well as teaching a Sunday-school class. I am unhappy in not having my mandolin. Having come to Bangkok originally for a day or two, I did not bring it, so I have been without it over a month. Also my gun I miss, left behind for the same reason. Coming up river the other day, I could have shot at various times five crocodiles, five to seven feet long. Killing one of them, I consider enough merit to cover, say two birds; it may mean saving human lives.

As I am here, I may possibly make a hurried bicycle trip to Tap Teang and see what is the state of things, so we can discuss the Station more intelligently at mission meeting. I understand the hospital is practically finished, but not the residence.

IN SEARCH OF A HOSPITAL

Trang (Malay Peninsula), Aug. 26.—It seemed a good idea to take a few days and run over here, to know the real condition of things. It is so uncertain, asking people. A year ago, we heard the hospital was "finished," and they said the same now. I wanted to make sure, so I took a wheel and, my attendant failing me, I came across alone with a small hand-bag tied on behind. I planned doing it in two days, and made it, too. I proposed to look around in Tap one day and go to Trang if necessary, so that is where I am now, my third day from Nakawn. I am staying with Loong Bumrup, the old Christian in Trang. Poor man, he is lonely, I think, and glad to see any of us.

The hospital I came to see is still unfinished and, a fortnight ago, a whirlwind came along and upset the roof—poorly braced—so now the contractors want added pay, and nothing has yet been done to the wrecked roof. I came down here to get the Governor's opinion on the situation, but he is away. So do not get too impatient about this new Station, or who will come here. It can and will have to wait many months.*

My borrowed wheel is being overhauled in Tap Teang and it remains to be seen how it serves for the return trip. I have been more afraid for the wheel than for myself. The second day's journey is hard on one, but on the first I was not so tired as often after a hard day of hospital rounds. Food has been irregular, but I hope D. V. to get back all right. Something of a risk, perhaps, (I saw a tiger standing in the road a short fifty yards in front of me near Pak Praah, but the wheel or my costume, or something, frightened him and he bounded off)—but reading the story of Sheldon Jackson, the other day, made me feel that we ought to be willing to take a little risk, now and then, or go into an undertaking we cannot clearly see the end of, if there is something to be gained by doing so. I hope to begin my homeward trip to-morrow, reach Nakawn Saturday night, take the Monday steamer, reach Bangkok Thursday and Petchaburee Friday, one week from Trang—a lightning-express trip.

Petchaburee, Dec. 12.—The King was here for a week. When he comes they bring over from Bangkok horses and carriages galore; the other day I counted six or eight motor cars together. Going up Palace Mountain they use chairs, carried by Laos. Excavation for His Majesty's new palace is just beginning.

*A letter received in March states that Dr. Bulkley will not go to the new Station before July.

Architects and engineers are back and forth. I have enjoyed meeting some of them, also the King's private physician.

Recrossing the Peninsula

(In response to inquiries from home.—Ed.) Didn't I tell you all about that return trip from Trang? I thought so. There wasn't a great deal of it, in point of time any way. I left Loong Bumrup Friday morning and took the launch up river. It was exasperatingly slow; we had a big boat in tow. If I had known, I would have walked the fifteen miles instead. However, I saved a little time by eating my lunch aboard, rice and bananas, and hurried back to Tap Teang. There I found my wheel cleaned and tightened up, as ordered, and I immediately packed up and started at 2 P. M. Pretty hot, but this part of the road was fine; I felt well, and scorched. Kow Kow I made by 4 o'clock, met an English acquaintance there who urged me to stop. It was very hard not to,—might have had a good meal—but I had a journey to make before next night. I kept on. It was cool by that time and the road good. I did not know when it might rain and everything be spoiled, so I made the best of my chance. Ban Kapang at 6 P. M.; hunted for a village official but none within miles, so I found a house where they were willing to cook rice for me and I and my wheel would be safe. Stayed there. (Alone in a *sala*, my wheel might be stolen.) That night it rained pitchforks and I was glad I had come so far. Off, 6 A. M., no breakfast—to save time. I wanted to get as far as possible before it rained again. (Fletcher went without breakfasts for a long time, so do not be alarmed.) Roads badly spoiled by rain, also flooded in low places. I had to take off my clothes and wade, feeling with a long stick whether it could be forded, then go back and carry over my clothes and wheel; there was nothing over waist deep. Reached Tung Song about 10 A M. and had coffee; then to Pak Praah, 11 A. M. Rested, had a bath and lunch, and visited with a R. R. engineer. Started home at 2 P. M. but bicycle had worked loose, made very poor progress; ran afoot up the hills and coasted down. Was drenched in rain, but "scorched" when possible. Nakawn, at 6 P. M. Bath, supper and bed. "Boat ordered to meet steamer the following morning"—so ends my diary account. That was my trip. I felt thankful to God for keeping me from dangers of a good many kinds. I was in perfect shape on getting home. Swart was around and Mr. Eckels all right.

BUDDHIST TEMPLE, NAKAWN SRITAMARAT.

The Doctor or the Tiger

Oh, yes, as to the tiger (recalling a question from home.—Ed.), I think I told you about all there was to tell. Really, it was disappointingly little (the story, I mean). It all happened too quickly for there being many sensations, or first, second, third thoughts. I saw him, he saw me; he bounded along the road and into the bushes. I jumped on my wheel, rang the bell like mad and scorched for dear life, so he would not have time to recover from his first impressions, which were entirely satisfactory from my point of view. Yes, I kept going rather fast, in case he should change his mind. I naturally thought of him on my return, but it was no use being alarmed at that particular place. He would not sit there and wait for me three days, hungry.

Touring in Lakawn Field

This year, when I went for a tour in the Muang Gnow district, I was surprised to see an elaborate booth erected in the yard of a new chapel. "What is this?" I asked the Elder who came to welcome me. "Oh, this is the place we have built for our feast," he assured me joyfully. "A feast!" I exclaimed. "Are you going to have a feast?" as visions of pork curry and native rice, evil after-effects and no doctor at hand, ran nimbly through my brain. "Yes, we have invited all the neighboring villages, all the headmen and people of honor, and I am so glad you have come, but where is Dr. Crooks?" I told him the doctor was busy in the city. "Well, you will do," he assured me, and then I knew I was

IRENE AND ISABEL TAYLOR AND THEIR PLAYFELLOW
in the yard at Nan.

expected to furnish entertainment.

Next morning, before I had made up my mind to get up, the festive crowd had begun to arrive, all dressed in their newest and, for some of them, their only garments—all the young maidens with flower-crowned heads and each lad with a flower deftly balanced behind his ear. Each little boy and girl, in addition to the flowers, had also a *nong* (young brother or sister) decorating his hip. In Laos land one does not say "bring your doll and come to the feast," but "bring your *nong*." When the chapel was filled the Elder gave orders to have the organ taken down to the booth. "The children want to hear the organ," he said; so I entertained the crowd while dinner was prepared. After I had played well through the hymn-book, I introduced some instrumental pieces and the children said, "Oh, that is pleasant truly—do it again." Then, all the Christian children came together and sang some of the songs I taught them, on my last visit to the place. Little boys had remembered the alto, and people were pleased. When the children were worn out, they went to help set the table and, as headmen of the villages had arrived and they must not be allowed to be bored, I played some more.

We had a fine dinner. Three hundred people sat down to the tables and it was the greatest social event the Muang Gnow Christians ever experienced.

After dinner, the Elder gathered all the grown people and explained the main teachings of our religion. There was a good interest shown and many questions were asked. That evening the crowd came back to see the pictures illustrating Genesis and were wonderfully interested in their first father and mother.

Monday I took up school work. This school, like all Gaul, was divided into three parts. The Bible woman from the city conducted the class of older women, who were learning the Lord's Prayer and Ten Commandments; I taught the younger women who were making a study of Samuel, which has recently been translated into the Lao; the children who were studying their letters were taken in charge by a young man from Lakawn. I drilled the whole school in singing. While in this large Christian village, I visited in all the Christian homes and in many heathen homes and was delighted with the interest taken in our teaching. I felt that many have a secret desire to "come into the religion;" but it is hard to break with spirit worship which has bound them with a thousand chains.

After ten days there, I went to a village where there is only one Christian woman living her lonely life, and truly it is sometimes a bitter one for the mocking of her heathen neighbors. We had two good services in this village and the Christian woman seemed much encouraged by my visit. It was here that I received a compliment *à la* Laos: "You are the best-looking missionary we have ever seen. If one did not know he might

take you for a Laos, you are so much like us." Having spent two nights in this village, we hurried on to another where there were several very earnest inquirers. From there we went to a larger Christian village where we showed the pictures for three nights.

After nineteen days of similar work I returned by boat to Lakawn City, thanking God for the faithful Christians in those lonely outposts and resolved that I would visit them more often. I came back with a profound respect for the work of the evangelists who go from village to village crying out against sin.

Florence B. Crooks.

A Voice from Nan

I send this picture of my little Yow woman, sister of the Chief of the five thousand Mountain Chinese, living in the high hills of Nan Province. She was ill and had come to the doctor. The picture is too dim to show the sweet wistfulness of her face. I am sorry that the exquisite embroidery, done with her own needle and covering the front of her garments, does not appear. The huge pure silver buttons covering the front of her coat, (down to her heels in the back,) and silver hoops in her ears, are the usual dowry of a Yow bride. This morning a whole bevy of young Yow girls came trooping up our front steps, shouting "*Maaleung, Maaleung*, we have come to visit you!"

Annual Meeting generously and lovingly voted the best family in the Mission, (the one best adapted for the needs of Nan,) to come to our aid at once. Good Mr. and Mrs. Palmer are to arrive about February. Not without great sacrifice Chieng Mai gives them up, but they did it sweetly. It was the best annual meeting Laos ever had. Fervent spirituality prevailed; and it was marked by a tender lovingkindness to find out and help the other fellow do the best work he can for the Master.

Through the *Outlook* of Nov. 20, we learn of the great gift of Mr. Kennedy, two and a quarter millions of dollars, to our Board. Oh, will it mean that Nan can at last have four families and two young women teachers? "Blessed

YOW WOMAN.

are the dead that die in the Lord, their works *do* follow them." I took the lantern and ran over to tell the Taylors the joyful news. Dr. Taylor was getting off an appeal to the *Assembly Herald*. "Well, I'll put that into the waste basket," he exclaimed.

I can think of nothing better with which to close than the following stanzas by Thomas W. Higginson:

"The Spirit of the Lord clothed itself with Gideon, and he blew a trumpet."
—Judges 6:34.

"I blew, I blew, the trumpet loudly sounding;
I blew, I blew, the heart within me bounding;
The world was fresh and fair yet dark with wrong,
And men stood forth to conquer at the song
I blew, I blew, I blew.

"The field is won; the minstrels loud are crying,
And all the world is peace and I am dying.
Yet this forgotten life was not in vain,
Enough if I alone recall the strain
I blew, I blew, I blew."

Sarah Wirt Peoples.

VAN SANTVOORD HOSPITAL, Lakawn, 1909: Hospital patients, 132; treated in dispensary, 14,500.

From Bangkok to Chieng Rai

You cannot imagine how delighted we were to escape the river trip. It is a part of the journey to Laos that every mother dreads. It was glorious to ride by train to Ta Itt, a train that would wait for a passenger to get himself and luggage aboard even though it was past schedule time. However, the danger of us missionaries becoming spoiled by such a luxurious mode of travel is averted by the fact that the railroad ends while we still have left seventeen days of overland journey by horseback.

We stopped at Pra for Annual Meeting and enjoyed the great pleasure of seeing our missionary associates again and, also, the Christians in that province. We spent Christmas in Lakawn and remained a few days with Dr. Wilson. He is just as sweet and loving as ever. It seemed hard to come away and leave him. Dr. McGilvary was also in Lakawn, on his way home, and it was delightful to see the two dear old gentlemen together, one at nearly eighty years and the other almost eighty-two.

MISSIONARIES FOR FIFTY-TWO YEARS.
Dr. McGilvary the senior (in age) on our right, "Father" Wilson on our left.
Photographed Christmas, 1909, by Rev. Henry White.

We had still a journey of eleven days, from Lakawn to Chieng Rai which we reached Jan. 14.* It was the cool season; the nights spent in open *salas* seemed very chilly, and when we rose early so as to get off by daybreak, we shivered with cold. Who ever would imagine it could be so cold in the tropics? But after the sun came out, the heat would seem intolerable; these extremes characterize the cool season only.

The last night of our long journey was spent about twelve miles out from Chieng Rai. We told one of our men to waken us in the morning at five o'clock, for we wished to get into the city while the day was yet cool. It was so unusually cold that the poor carriers could not sleep and, wrapped in their one thin cotton blanket, they sat around the fires trying to keep warm, and told stories all night. We were kept awake by their voices until past midnight, and our man wakened us promptly before three o'clock. While we could scarcely see our path, we started off on the home stretch, riding our ponies rather slowly, to accommodate the little daughter in her father's arms. We were yet a long distance out from the city when the Christians began to meet us. Every few yards we rode, we met another group, and when we drew near to the city gate there was a crowd of Laos waiting for us, with a missionary delegation consisting of two dear little fair-haired children on a pony, which has grown gray in mission service, and the one man, both doctor and minister of the Station. Two women were waiting for us at our own home, and to see the Briggs family and Mrs. Dodd again and all the dear home faces, made indeed a happy home-coming. Mr. Dodd was absent in Keng Tung. A few of our people we missed, whom we shall meet again in the presence of the King. Our house was decorated with cocoanut and banana leaves and all swept and garnished.

Now that we are settled again it seems a dream that we were in the homeland. Though it was harder to part with the dear ones there at the end of our furlough than when we first came out, we do love these dear brown people and are very glad to be among them again.

Charlotte D. White.

* The party left San Francisco Oct. 12, 1909.

HOSPITAL building at Chieng Rai was badly delayed last summer by high water which long flooded the brickyard. Dr. Briggs has trained the bricklayers until men, who knew the use of neither "trowel, plumb or level," are now "the pride of their amateur teacher." The Hospital is two stories high. An operating room was such a dire necessity that it was constructed in advance, under a temporary roof. By last accounts, two wards were ready for occupation.

Incidents of a Visit to Kengtung State

We reached Kengtung after nine days' travel from home. The last three days we went by a new road over the mountains, very narrow and dangerous in places. The last stage brought us into Kengtung City Saturday night. It seemed as if we had been away only a few weeks and were coming home! It was a strange feeling not to turn into the old familiar road over the hill to our own house, ours no longer. Mr. Dodd and I had talked it over and decided we would stay in a village just below our old home. Our carriers took us to a new rest-house, built this year, in front of the village monastery. It is a good brick building, with cement floor and tile roof, four doors and four windows. There are verandahs front and back. The front one we arranged for our kitchen. The back verandah opened on the monastery grounds and was not available for us.

We arrived at this place late at night, worn out, and with no fresh food for the morrow—Sabbath. Mr. Dodd said to me, "What shall we do for something to eat?" We had hardly entered the *sala* when old friends and servants came rushing in. Such glad greetings, laughing and crying! They had brought firewood and supper; our cots were unpacked and we forgot that we were tired. "Home is where the heart is" and we were at home. Next morning we heard Nang Pawm, our ex-washerwoman, sobbing outside the door before we were dressed. Soon the people began to pour in, each one with a basket. The old carpenter brought an armful of sugar cane; his wife, big cabbages and heads of lettuce, eggs and rice. There were pickles and cakes galore, fruits and vegetables, raw and cooked. Kilpa, the Indian sweeper, brought two fine ducks and said, "Send down to my place for firewood."

When time came for service, our *sala* was packed. There was not room for all to sit down, but all stayed and most of them through the service. After the crowd had gone, we had time to talk with our people and in that way filled the rest of the day. The woman whom we left ill can now do her work as before. She said, "If you had been here, my baby would not have died." Eh Lun, a woman whom Mr. Callender treated and long kept alive on fresh milk, goes about praising the Lord and the "Father-teacher." She usually reverses this order, though. She and her husband and little girl wanted to be baptized, so we met in her house, cut down all the spirit strings, and they were baptized with others. A family of four brothers were inquirers. The staunchest one is already a Christian, another has been received as a catechumen. Two other brothers want to come with them, also two brothers-in-law, but are held back by various circumstances; one is an opium victim, one is the only priest in the monastery.

The third day after our arrival we had a school started with ten pupils, right there in connection with the monastery, and a bright young man as teacher. The children, no longer shy, now came boldly and stayed around all day. I wish you could have heard them sing; their voices are true and sweet and they sing with a will. In the time I was able to spend with the school during three weeks they learned five hymns, both words and music, a number of them were reading more or less fluently, all recited the Lord's Prayer, some of the Commandments, the alphabet, tables, etc. The school attracted much attention.

The force in the monastery consisted of the old opium-smoking abbot, who is drunk half the time, one priest, and a dozen or so *pra* (novitiates) all more or less connected with our people. These *pra* were in and out day and night, until suddenly they ceased to come, and their hours for reading and chanting were doubled. Then we heard that they had been complaining: "Here these little girls who are *khon* (human beings) and females too, can read already better than we can, who are *pra!* Why are we not taught that way? They already know numbers, while the only book we

have on numbers the abbot has hidden." We were not surprised, soon after, to be informed indirectly that the school was objectionable, so we quietly moved it to a mud shanty. Then a lot was bought near to where the group of Christians live; a good sized house was bought in another village, torn down and erected on this lot, and there the school is comfortably housed.

After a month we left Kengtung City for M. Yawng, on the eastern border of Kengtung State. It was a journey of about eight days. We received a warm welcome at the home of my former school teacher and settled down there, living in our tent, with a thatch roof over it, for about a month. M. Yawng plain is fair and fertile but there is only one place large enough to be called a town. It is "one hundred miles from nowhere," six days from drug store, grocery, post office, and thirty-six days from a railroad. Few of the people have ever seen a watch or a sewing machine. Every market day in M. Yawng ends with a cock-fight; opium victims are everywhere; the rulers lead in cock-fighting and gambling, while liquor is distilled and sold in every village.

This district has long been the refuge of people who are resting under the accusation of witchcraft, and it was about one of these accused families that our interest centered during our stay. They had appealed for deliverance to the Christian helpers, who received them, and the spirit worship was cast out of their house. This family is remarkable for being so numerous and well educated. Seven brothers and one sister are living in Yawng plain. Five have the title of monk (Nan), one of a novitiate (Noi) and the seventh that of an official. The last was received into the Church and several were accepted as catechumens; one of them begged to defer baptism awhile longer, because his mother-in-law was so hard to live with he could not always control his temper at home.

Altogether, on the whole tour of five months, there were nineteen adults received to the Church and ten catechumens; eight children were baptized. Four day-schools were started and two Sunday-schools. Work was organized in four out-stations, in each a building was put up and a paid helper established.

Belle E. Dodd.

LIGHT is thrown on the above account by the proclamation which was issued, last year, by the Chief of Keng Tung. He declared all Christians in the State to be free from "spirits" and not liable to accusation for witchcraft.

PRESENT term at Chieng Mai opened Jan. 18, with 114 pupils in Prince Royal College, 100 in Girls' School.

THE ELDER'S TITHE

I am tempted to translate for you a short piece by one of the elders of Lakawn Church, which appeared in the last number of our little native paper. This man has been for many years dispensary and hospital assistant, and is now sixty-seven years old. My translation is as literal as possible:

I, Elder Loong Nan Mano, beg to show my gratitude for a certain matter. Last year I agreed with a man to work my land, he to receive one-half and I one-half of the produce. Some two weeks after the rice had been planted, two kinds of disease appeared on it. After these had gone on for a considerable time, Ai Noi, the man who was working the land, came and told me: "We shall not be able to eat any rice from that field this year, the neighbors' rice is also the same way."

Then I, Elder Nan Mano, set myself to pray and to beg of the Lord Jesus that He would be pleased to help according to His power; and I begged that I might offer a tithe of the produce to the Lord. Thus I prayed every day. After some time, the man Ai Noi came again and told me: "Your rice crop has already become beautiful." The people talked about it, wondered how it came about, and were astonished.

When the rice had been reaped and threshed, Ai Noi and myself got from that field which took three baskets of seed, one hundred baskets each, besides what was given to hired helpers. I therefore dedicate to the Lord five rupees.

The offering was put into the church collection.

Roderick Gillies.

GIRLS in Lakawn School made their mattresses, sheets and pillow slips from cloth woven by themselves; torchon lace-making has been introduced.

CHURCH membership of Siam and Laos Missions about 4,000; over three-fourths in Laos.

FOUR workmen on Chieng Rai Hospital, all Tai Nua men from Yunnan, China, came before the Church session: three were accepted as catechumens and the fourth was baptized. The last has been for several years under the influence of our missionaries in Keng Tung, and is a man of such stability and intelligence that he has been returned, "on fire with evangelistic zeal," as a home missionary to Keng Tung.

A Laos Feast

"Harvest Home" among the Laos people comes at about the time of our New Year and is a season of feasting and merrymaking. Being coincident with our "week of prayer," the services held in different villages were made the occasion of feasts, several of which we attended.

One day we started at noon for Ban Den, and after a ride of about a mile left our horse by the roadside and walked through the narrow, winding paths of the village. After a few minutes, in which we had stirred up every pariah dog there, we came to a forest path cut through the bamboo, which towered above us like arches of a cathedral and pierced the green-leafed roof like the pipes of a huge organ. I for one would not exchange these wooded aisles for all the marbles and mosaics of Europe! And so we came to the pavilion that had been erected for the Christian service; its roof—bamboo poles overlaid with palm leaves; for pillars, the trunks of growing trees, entwined with green vines and the red and yellow blossoms of the tropics. From the roof hung festoons of tiny flowers in purple, white and yellow chains, while here and there through the leafage sifted the golden sunlight. There were no walls to shut out the forest beauty, and the people entered from all four sides through arches of palm leaves, and seated themselves on woven bamboo mats which covered the ground.

I have seldom seen a prettier sight than was before me that afternoon: The little girls—an abridged edition of their mothers who were seated behind them—with black hair combed straight back and rolled in a tight little knot (hairpins are unknown save as an American eccentricity), wearing white waists and striped skirts; some with bright-colored scarfs over the shoulder, all of them with flowers in their hair; boys and men arrayed in white waists or duck coats, and their bright blue, green or red *panung*, the loin cloth which falls in graceful folds to the knee. We had passed some naked urchins playing in a ditch, and they were covered with black mud from head to foot. I looked into the faces of these beautiful children and thought that no more powerful plea for foreign missions could be made than the contrast between the two groups.

And how the congregation did sing! Not the marches and two-steps we sometimes hear in American Sunday-schools, but "A mighty fortress is our God" and "The sands of time are sinking." As they sang, forest birds joined the chorus, and all Nature seemed to be praising God. I recalled the preacher at home who, at no little trouble and expense, secured a number of caged birds for his "Children's Service." Here, the birds join the children of Nature every Sabbath in their worship, and yet we pity the Lao with their so few benefits of civilization!

At the close of service, women appeared bearing lacquer trays, on which were bowls of food. I have often heard with pity of these people of the Orient "whose only food is rice," but pity is wasted when one sees the number of ways in which rice is served. You may have it ground and the beaten white of egg added; or, sweetened and pressed, it makes delicious rice cakes; cooked with cocoanut milk and cut into squares, it is a palatable mush; again, the whole grain is popped and mixed with cane sugar syrup, like pop-corn balls, and moulded into round and triangular shapes; mixed with peanuts or teal seed it becomes a toothsome confection. Besides these novel dishes, there is the endless variety of curries which all Oriental races eat with their rice. So I think it would be possible for even an American to eat this cereal the year round, without having it pall on the appetite.

The afternoon programme ended with songs and prayer, and then the people gathered around to bid us farewell. I have never met with a more gracious

courtesy than among these simple Laos. Their bows would make a Frenchman green with envy.

I had not understood a word of the sermon, yet I went away from this little gathering with a spiritual uplift I have often failed to receive under eloquent preaching. *Lucy Starling.*

HERE is a photograph, so-called; if the Laos climate had not ruined the chemicals, you should see the picture on this page. A missionary fording a swift river, on an elephant, calmly leveled his camera upon elephant No. 2, in front, where Mrs. Missionary clung to her howdah seat, and upon No. 1, in the lead, mounted by a pair of small daughters. Truly through perils of waters the little procession went, not knowing at what moment a huge cushioned foot might slip on the uneven, rocky bottom. This was Rev. Hugh Taylor and family on their way to rescue Nan. "It tore our hearts," wrote Mrs. Taylor, "to leave dear old Lakawn, where we had given the best twenty years of our lives; but the greater need was in Nan."

Gathered from Bangkok Station Report, 1909

An unusually interesting Report by Mrs. W. G. McClure.

Health Resort.—The new vacation refuge of the Mission at Koh Lak, "one hundred and fifty miles down the coast on a gem of a bay," is completed. Since little Leonard Snyder caught that leopard in a trap, but one other has been seen there, "so we consider it a perfectly safe place." Mrs. Snyder spent a large part of a year there, away from the conveniences of her home, in order to enable Mr. Snyder to remain and erect the building. "While she did not drive a single nail, she handed out and listened to the driving of many thousands, each of which required at least twenty taps of the hammer." "Is the place commodious? Ask the Wang Lang school-girls who have just returned from there. 'We did not sleep inside at all; we slept in a row on the verandah.' What a picture of rest—one hundred in a row!"

Mission Press.—Under the management of Rev. J. B. Dunlap the Press keeps up its ceaseless, powerful witness for Christ. The epistles of St. John with Job, Proverbs and Micah are multiplied many fold this year. Sunday-school lessons with comments and picture cards, received blank from home, are printed in Siamese, seven hundred for each Sabbath. *Daybreak* is truly a magazine of progress; fourteen copies go into the Royal Palace. The most important outside work was reprinting treaties with Siam, from the first one up to the present new treaty with England.

Christian High School.—An intellectual belief in the Christian religion is prevalent in the school. Five of the Siamese teachers and twenty-one of the pupils are baptized Christians.

Fourth of July picnic has become a feature of the school year. The Siam Electricity Company placed four tram cars at our disposal, the railroad gave us half fare to Phra Patom; with a sigh of relief we saw our fifteen boat-loads of boys safely landed without an accident at the end of the day.

SIGNS OF THE TIMES.—"Watchman, what of the night? Bear with me a moment while I tell you of the cinematograph exhibition the other night. In the midst of delightful scenery, boat races, exciting duels, sight-seers doing long-hidden cities in breathless haste, there appear upon the canvas to the strains of *Coming through the rye*,—angels, the star, the shepherds, the Holy Babe, on through the life, the terrible sufferings, crucifixion, death and final victory. Wait—do not denounce it yet! Many Siamese present are melted to tears and ask, 'Who is this so scourged and bruised? Is that a true story?' A few nights later the music was stopped by request, and here and there through the audience were scattered those who explained what the wonderful pictures mean. Is it not to you a sign that many wept who had never heard the story before? Watchman, what of the night? Never in the years we have known Siam could we answer that question with such joy as we answer it to-day, for there are many signs of dawn."

PRONUNCIATION.—Accent the last syllable of Petch-a-boo-*ree*, Pits-an-oo-*lōke*, Raj-a boo-*ree*, Tap Te-*ang*, Ma-*lay*, Chi eng *Mai* (my), La-*kawn*, Chi-eng *Rai* (rye), Keng *Tung* (Toong); Sritamarat, Sree-tahm-ah-*raht*. Gnow—that is a puzzler. Dr. McKean says, an approach to pronouncing it may be made, by speaking the words "sing out," running them together, and then eliding si and t, thus: si (ngou) t. Who can accomplish that feat?

LETTERS FROM MISSIONARIES

LAOS

A TYPHOON IN THE CHINA SEA.

MRS. C. R. CALLENDER wrote from MUANG PRÉ, near New Year's, of her return journey after a prolonged stay in America:

. . . When we left Hong Kong, the typhoon signal was up. About the middle of the next forenoon, all at once, our chairs were thrown down against the railing, then back we flew across the deck and struck the engine-room, then down again and this time Miss Buck was thrown from her chair. The rest of us managed to get hold of something stationary while we made a few more rolls and pitches. Several times during the rest of the day and all night, the decks were washed by waves and it did seem at times that the steamer would break to pieces. This continued all the second day. By the following morning we were out of the storm and the next day being Sunday we pulled ourselves together long enough to have service.

WE REACHED BANGKOK ON THE EVENING

of Thanksgiving Day, were taken on shore by friends, given time to change our clothes, and were rushed off to Dr. McFarland's where they were having a reception in honor of the day. We arrived just as refreshments were being served. The next evening we were given a Thanksgiving dinner at the Consulate by Minister King and his wife. One week later Mr. and Mrs. Snyder were at home to their friends and gave us all a most delightful time. Mrs. Snyder and Mrs. White of our party, are sisters. At 7 o'clock the next morning, Mr. Yates and our family left Bangkok to make the first stage of our trip up-country.

WE REACHED PITSANULOKE

at 6.30 P. M. and were met by the friends stationed there and taken in a launch to their homes where we were kept over Sunday. Monday morning we started by launch for the railway train, reached our stopping place about noon and had to stay until next morning. That day's travel took us to rail-head, as far as trains run, and there we met our cook and carriers from the north with baskets to carry our goods. We knocked up our boxes, packed baskets and were ready to leave the next morning about 7.30. Had we been an hour earlier, we could have caught a construction train to the end of the road. Fifteen miles a day, on foot and horseback, for two days

BROUGHT US INTO PRÉ

on the day preceding Annual Meeting. Friday, Dec. 10, friends came from all directions: Ch. Mai, Ch. Rai, Lakawn, Nan. All day they were straggling in, and it was good to see them all again and to meet those who had joined the Mission since we last attended Annual Meeting eight years ago. The meetings were splendid. Mr. Callender was made Chairman. We were sent to Lakawn and given Pré to work.

THIS STATION HAS BEEN CLOSED THREE YEARS

and worked from Lakawn, four days distant.

We have a teacher ready to open school. Our house must be torn down in order to save it from floods next rainy season. Mr. Yates was left here with us to superintend that job. The river has changed its course and taken off nearly all the Compound in front of the house.

THE ORGAN HAS BEEN A TREASURE.

We brought it with us as baggage and it was used for all the meetings; we had one musical evening when it did the work of a piano. I cannot thank you all enough for it. Nothing else could have pleased me so much, or have done the good this little organ will do. Please tell the friends who gave it how very much I appreciate their love and thoughtfulness.

OUR TRIP WAS BY FAR THE EASIEST

journey out we have taken and the old long river trip is a thing of the past. Our party of ten kept well all the way; we surely have much to be thankful for. This Mission is asking for six new families and three single ladies. Pré must be re-opened. The people are losing faith in our promises and some are going back to their idols because they have no leader. Do pray for them and that those we need for this work may be sent soon.

CHINA

REVIVAL AT ICHOWFU.

MRS. PAUL FARIS wrote from ICHOWFU, Feb. 4:

Some of you have read how, during special meetings conducted by the Chinese evangelist, Rev. Ding Li May, in Weihsien, 100 students of the College there promised to study for the ministry. We were planning for some meetings in January under his leadership. It seemed God wanted to prepare us for the overwhelming blessing that was to follow, for we could feel that our prayers were being answered before the meetings had begun. I refer especially to the stir among women in re-

gard to unbinding their feet. My little daughter's nurse is a widow and one of our nicest Christian women; in October she promised me to unbind. Mrs. Fouts and I talked things over and decided to urge others to do likewise. The Christian women of Ichowfu have been extremely slow about unbinding, in spite of all these years of pleading from the missionaries. We hoped that some would follow "Fourth Sister-in-law Djang's" example, and much to our joy six more promised. We knew then that the Spirit had surely begun His work, for what little we could say would not ordinarily have persuaded them. One day I said to myself, "I know Lu Da Sao won't unbind, but I can at least *ask*." I did ask her, and she said at once that she would.

IT WAS A GOOD LESSON FOR ME.

Saturday afternoon, January 15, Pastor Ding arrived, and next day meetings began. I wish you could know how much help just the knowing of such a man gave us. He is a man so filled with the Spirit and living in such an atmosphere of constant prayer that his face fairly shines, and his one and only wish seems to be to do the will of the Master.

From the first, our people were eagerly interested and anxious for their friends and families to come and hear, also. Four meetings were held daily for a week. The early morning meeting was for prayer; names were handed in, by Christians who wished prayer made for acquaintances and kindred. After a few days, so many names were given in that they had to be carried over to the next day and, in some cases, the one to be prayed for came and took a stand for Christ

BEFORE WE COULD GET TO PRAY PUBLICLY

for him. The other meetings were led by Pastor Ding, and our new big church was filled—especially at night. Soon the evangelist began to call for names of people who wanted to become Christians. We had decided to pray for 300 names, and well I remember with what joy we wrote "210." Then we said, "It will surely be 400." Before we hardly realized it, we had written "429." Then came two wonderful days when the house was packed, and the number was doubled; 866 people had promised to come and study. The list comprises

RICH AND POOR, IGNORANT AND LEARNED.

Before this, only the poor had come into the church for the most part; now at last the upper classes had been touched.

Do you remember that line of a hymn, "Lost in wonder, love and praise"? Well, that describes our feelings. To think that this blessing had come to Ichowfu—Ichowfu, the hardest and most unpromising of our Stations, whose growth the past few years has been extremely disheartening! How humble we felt, too! For three years we had been hoping and praying for this revival, yet our faith was small after all. We learned at last the real meaning of God's blessing us more than we could *ask* or think.

But eight hundred was not the last figure. Mr. Ding decided to stay another week and hold meetings at night only, and the number has been steadily growing. This week it is past the 1,000 mark, and yet getting larger. Meantime, the church people have been working all day long, writing names and calling on people, to find out when they can come to study. During the first week, one hundred Christians from the country came in. Food and lodging were given them, and we felt that the majority of them were quickened, and will go home to work for people of their own villages in a way they never have worked. This

IN STONY-HEARTED ICHOWFU!

MRS. C. H. DERR wrote from CHENCHOW, Feb. 4:

We are glad to be again in our field of labor, although the two months since we reached Chenchow have been very sad owing to Mrs. Locke's illness and death.* On January 7th, she responded to the Saviour's call, "Come Home."

Elizabeth Roehle Locke was born March 5, 1872. She received her college training at De Pauw University and some years were spent in Y. W. C. A. work before coming to China. She was married April 22, 1898, to William T. Locke. They joined Hunan Mission in 1903 and spent two years in Siangtan before coming to Chenchow. Mrs. Locke's heart has always been in her work. Most systematic and careful, she never neglected a duty to her family or to the Chinese. She sacrificed herself on all occasions, remembering Paul's injunction to give "no occasion of stumbling in anything." The whole Mission, especially Chenchow Station, feels her loss very keenly. Human sympathy and help at such a time are of little comfort, but we commend the little ones—Helen, Verner, and Charles—together with Mr. Locke, to the unfailing source of comfort. "Precious in the sight of Jehovah is the death of His saints."

*Announced in March issue. It is a surprise to find that this death occurred one month before the cablegram was received. Mrs. Locke was known in this country as Emma E. Roehl.—ED.

HOME DEPARTMENT

PROGRAMME FOR JUNE MEETING

Subject: Mexico; Guatemala; South America: Our Next-Door Neighbors.

Print on board: "Across the missionary map of South America might be printed in large letters the one word, OPPORTUNITY."

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Outline past and present relations of the United States with Mexico, Guatemala and South America.

Describe general social and religious conditions in Mexico: causes of poverty and ignorance.

Indicate on map of Mexico extent of territory *not* touched in more than a quarter-century of mission work.

Outline twenty-eight years of Presbyterian Mission; use extracts and pictures from WOMAN'S WORK, June, 1908, 1909.

Mexican immigrants in the United States. (*Home Mission Monthly*, Nov., '09.)

Guatemala: Location, extent, character of population; causes of slow progress.

Spiritual and moral conditions; ignorance, drunkenness, immorality.

Roll-Call of the few Presbyterian missionaries; location of work.

Need of tools and workers; special need of hospital. (WOMAN'S WORK, June, '08; Special Edition *Report*.)

South America: Increasing intercourse with all nations.

Reasons why her development will be increasingly rapid.

Effect of Panama Canal on relations with United States.

Peculiar responsibility of the Church in our country.

Danger of intellectual growth without spiritual intelligence.

Compare religious needs of South America and North America. Compare religious equipment of the two.

Roman Catholic Church: in South America, testimony of Pope and Archbishop to character of its priests and teachers; in the United States, as influenced by religious freedom, free press, Protestant institutions and standards.

Importance of suitable church buildings and elevating literature.

Peculiar difficulties of mission work in South America: religious indifference or intolerance; effect of continuous work in tropical climate; corrupt state of society; increasing activity of Roman Catholic Church, etc.

Describe methods of mission work: establishment of churches; training of native workers; growth in independence and self-support.

Some notable native workers: Leiton, Reyes, Diez, Figueroa, Marti; Dona Isabel Munoz.

Read paragraphs by Miss F. E. Smith, p. 449, Special Edition *Report*.

For further programme suggestions on these topics, see WOMAN'S WORK, April and December, 1909; January and April, 1910.

WHICH ARE THE SIX GREATEST MISSIONARY BOOKS?

Such was the topic of a missionary meeting in an Oak Park, Illinois, Society a few weeks ago. It stimulated much interest, drew attention to the missionary library in the church, and it is to be hoped will result in a wider reading of the really great missionary books.

In preparation for the topic, the leader wrote to eight prominent missionary workers, requesting a list of six books which in their opinion were the greatest missionary books. Each responded most cordially, though agreeing that the task was a difficult one without some criterion by which to make selection.

Miss Brain wrote: "Your request has set me to thinking very hard and along most interesting lines. I could send you a list of the six most interesting or the six most helpful, without much trouble, but when it comes to the great books it is hard." Then she proceeds to give a tempting list of books from which the first six are taken for this article.

Rev. Harlan P. Beach, M.A., of Yale University, writes that out of a missionary library of eight thousand titles, to select six of the greatest is "an impossible task." Yet he gives a list of six books which seem to him at this time to be best worth while.

The question might have been worded, "Which are the six greatest missionary books from either a literary, an educational or an inspirational standpoint?" and the selection would have been easier. Instead, the widest latitude was given and the difference of interpretation only adds the more interest. Below are the lists as given:

First—MRS. HELEN BARRETT MONTGOMERY, Rochester, N. Y.:

Narrative of Missionary Enterprises in the South Seas. John Williams.
My Life and Times. Cyrus Hamlin.
Autobiography. John G. Paton.
Among the Mongols. James Gilmour.
On the Threshold of Central Africa. Coillard.
Life of David Livingstone.

Second—MRS. ALBERT L. BERRY, Chicago. Mrs. Berry writes: "These are the books which have impressed me most forcefully:"

Life of John G. Paton.
Life of David Brainerd.
Among the Mongols.
Coillard of the Zambesi.
Adventures in New Guinea.
Mackay of Uganda.

Third—MRS. D. B. WELLS, Chicago:

INSPIRATIONAL.

Pastor Hsi.
Life of John G. Paton.
Life of James Chalmers.

EDUCATIONAL.

Christian Missions and Social Progress.
The Continent of Opportunity.
Korea in Transition.

To both classes, the Bible.

Fourth—MISS BELLE M. BRAIN, Detroit, Mich.:

Christian Missions and Social Progress. Dennis.
History of Missions. Warneck.
Two Thousand Years Before Carey. Barnes.
Moravian Missions. Thompson.
A Hundred Years of Missions. Leonard.
Personal Life of Livingstone. Blaikie.

Fifth—REV. HARLAN P. BEACH, M.A., New Haven, Conn.:

1. Richter's *History of Missions in India.* (Best book of the field history type.)
2. Blaikie's *Personal Life of Livingstone.* (Best biography for a full one of a remarkable man.)
3. Amy Wilson Carmichael's *Things as They Are in South India,* for a realistic, Dantesque presentation of the worst things as they are before the Gospel gets a foothold.
4. Brown's *The Foreign Missionary,* as the best readable presentation of the missionary in his relation to his Board, his manifold task, and his home constituency apart from the Board.
5. Hardy's *Life and Letters of Joseph Hardy Neesima,* for the best picture of the native contingent of this enterprise.
6. Miner's *China's Book of Martyrs,* for the best proof in recent times that Jesus is to converts more than life and to be chosen even if it costs horrible deaths.

Sixth—MR. J. S. HELMER, Toronto, Canada. (Mr. Helmer's criterion is "the most inspiring" books):

Mission Problems and Mission Methods. J. C. Gibson.
Chinese Characteristics. Arthur Smith.
Life of John G. Paton.
Mackay of Uganda.
Village Life in India. Russell.
Things as They Are. Amy Wilson Carmichael.

Seventh—REV. ANDREW J. MONTGOMERY, Oak Park, Ill. Mr. Montgomery writes: "I have defined the best missionary book for the purposes of this list, as that which has been most used by the Holy Spirit to further the cause of missions, or that which seems likely to be most useful":

Personal Life of Livingstone. Blaikie.
Autobiography. John G. Paton.
Memoirs of David Brainerd.
Life of Count Zinzendorf.
The New Acts of the Apostles.
Christian Missions and Social Progress. Dennis.

Eighth—REV. A. W. HALSEY, D.D., New York City. Dr. Halsey writes: "I might insert another list equally good as the first":

1. *Life of David Livingstone,* because he has left such a permanent impression on the missionary life of our day.
2. *Life of William Carey,* because he blazed a path in the wilderness when he started his great educational work.
3. *Life of Guido Verbeck,* because he had so much to do with the civil, social, intellectual and moral renaissance of Japan.
4. *Life of John G. Paton,* because of the many instances in his life when the hand of Divine Providence was so visibly manifest, and the personal influence which he exerted in Christian lands.
5. *Life of John Kenneth Mackenzie,* because of his pioneer work in medical missions.
6. *Life of Ion Keith Falconer,* not for what he actually did on the field, but because what he stood for was very great.

Thirty-three different books have found place in these lists. Are they not worth our while to read? And do you not feel the greatest eagerness to read them *all?* Why not try some such plan as the following in your Society? It will start your women to thinking and reading along these lines. Ask, say ten of them, to thoughtfully prepare lists of the six (or more if you wish) most *inspiring* books. Read these lists at your meeting. Choose two or more which have received the largest number of votes. Put them in your missionary library. Have a reading contest to work up enthusiasm. Induce your women to promise to read all of the books chosen during a given time. Do not let the matter drop, until the required number has been read by those who promised.

When we think of the powerful influence such books have exerted upon the spiritual life of men and women and that a large majority of our Christian women know little about missionary literature, the importance will be apparent of undertaking some definite plan to insure a wider reading of the truly great and inspiring missionary books.

(*Mrs. Noble C.*) *Belle M. King.*

FROM Illinois: "It is so difficult to get a woman to squeeze out one dollar for both magazines, while other moneys go as freely as water, but we will hope for better things."

SUMMER SCHOOL OF THE CENTRAL WEST, JUNE 23-30

This is the sixth year, at Winona Lake, Indiana. The first formal session begins at 9 o'clock, Friday morning, the 24th. A strong and inspiring programme has been arranged. Six lecture-studies on the 1910 Foreign Missions text-book, *Western Women in Eastern Lands*, will be given by the author, Mrs. Helen Barrett Montgomery. Two lectures will be presented daily. No one should miss this opportunity of hearing Mrs. Montgomery teach her own book. Six lecture-studies on the 1910 text-book for Home Missions, *Progress Among the Antilles*, by Howard B. Grose, D.D., will be given by Mrs. D. B. Wells of Chicago, who gave the course on the Negro race, last year, with such acceptability.

A daily morning Bible class will be conducted by Mrs. Albert L. Berry of Chicago, who makes a specialty of Bible teaching and is giving courses in Chicago and other cities which have proved very helpful. Dr. Knapp of Chicago has also been secured to give two addresses on *Methods for Young People and Children*, and Miss Burton of Chicago University will address the School on *Education for Women in China and Japan*. There will be addresses by missionaries, a Missionary Rally on Sunday afternoon, a Story-telling Hour, denominational rallies, social teas and other features.

Send to Board of the Northwest for circular giving full information regarding railroad rates and other details—*Secretary of Presbyterian Committee.*

WORLD MISSIONARY CONFERENCE, EDINBURGH

For previous information consult December, March and April issues.

Assembly Hall Sessions.—The opening meeting of Conference will be in Assembly Hall on the evening of June 14. This is the Hall for delegates and admission is by ticket only, both here and in Synod Hall. Daily morning and afternoon sessions will be occupied with presentation and discussion of reports from the eight Commissions. The Programme of the evening meetings is as follows:

Tuesday, June 14.—Opening Meeting. The Missionary Enterprise Central in the Life of the Church; Christ the Leader.

Wednesday, 15.—Christianity the Final and Universal Religion.

Thursday, 16.—Missionary Work of the Church in the Light of History. (*a*) Missions of the Early Church in Their Bearing on Modern Missions. (*b*) Mediæval Missions in Their Bearing on Modern Missions.

Friday, 17—(*a*) Extent and Characteristics of German Missions. (*b*) Contribution of Holland and Scandinavia to Missions. (*c*) Missionary Task of the French Protestant Church.

Saturday, 18.—Changes in the Character of the Missionary Problem in Recent Years and their Effect on Missionary Work, (*a*) In the Far East; (*b*) In Mohammedan Lands; (*c*) Among Primitive and Backward Peoples.

Sunday, 19.—(*a*) The Duty of Christian Nations. (*b*) The Contribution of Non-Christian Races to the Body of Christ.

Monday, 20.—The Problem of Co-operation Between Native and Foreign Workers.

Tuesday, 21.—The Demands Made on the Church by the Present Missionary Opportunity.

Wednesday, 22.—The Sufficiency of God.

Thursday, 23.—Closing Meeting.

In *Synod Hall*, the daily order is as follows:

I. Forenoon Meetings, 10.30–12.30.
II. Meeting for Intercession, 12.35–1 P. M.
III. Afternoon Meetings, 2.30–4.15.
IV. Evening Meetings, 8–9.30.

Fees.—Registration fee for delegates is $2.50. A season ticket for Synod Hall is $1.87. Admission ticket to the gallery in Assembly Hall is $1.87 for missionaries on furlough, and $3.12 for wives of delegates.

Meetings open to the public will be held every evening in a third large building in Edinburgh.

Synod Hall Sessions.—Mornings will be taken up with presentation of reports from Commissions; afternoons, largely with simultaneous sectional meetings; and evenings with platform addresses. The Programme is as follows:

Afternoon Meetings.

Thursday, June 16.—The Problems of Japan, China, and India.

Friday, 17.—The Problems of Islam, the Problems of Africa, and the Untouched World

Monday, 20.—Simultaneous Meetings for—(*a*) Ministers. (*b*) Laymen. (*c*) Women.

Tuesday, 21.—Simultaneous Meetings—(*a*) Medical Missions. (*b*) Ministers.

Wednesday, 22.—Simultaneous Meetings—(*a*) Missions to the Jews. (*b*) Work Among Children.

Thursday, 23.—Simultaneous Meetings—(*a*) Bible Society and Literature Work. (*b*) Mission Study among Young People.

Evening Meetings.

Wednesday, June 15.—The Missionary Obligation.

Thursday, 16.—Lessons of Earlier Missionary Epochs—(*a*) The Expansion of Christianity in the First Centuries. (*b*) The Evangelization of Great Britain.

Friday, 17.—Missions in Relation to Race Problems.

Saturday, 18.—Meeting for Men—Missions in Relation to—(*a*) Modern Scientific Thought. (*b*) Commercial Conditions. Meeting for Women—Women's Contribution to Missions.

Monday, 20.—The Place of the Native Church in the Work of Evangelization.

Tuesday, 21—The Demand of Missions on the Church.

Wednesday, 22.—"The Sufficiency of God."

Thursday, 23.—Closing Meeting.

Report.—The American Executive Committee announces that a *Report* of the Conference will be issued in nine volumes, the first of which will contain the general addresses, and the others, reports of the eight Commissions, with an account of the discussions on these reports. The volumes will be of crown 8vo size (5 x 7½ in.), attractively bound and printed; average number of pages in each volume, 300 to 350.

This *Report* will differ from that of any preceding Missionary Conference, inasmuch as it represents the result of a serious inquiry extending over two years, on a scale beyond anything previously attempted.

It is expected the *Report* will be out by October, and sold at the net price, $4.50 for the nine volumes. By ordering now, (from Mr. W. Henry Grant, 156 Fifth Ave., New York,) the set may be obtained post free for $4.00.

Seats.—It was originally intended that the number of official delegates should not exceed 1,100. It was supposed in Scotland that some of the Societies in foreign countries would not send the full number to which they were entitled. On the contrary, Boards are sending delegates to the limit of their privilege, and the total number is in excess of 1,200. This reduces the seating space for a general public. The *News Sheet* for April suggests "certain advantages in the limitations imposed by the size of the Halls." It will result in assemblies of active, responsible workers instead of mere crowds, "who are for the most part passive hearers. . . . It may prove that larger results for the awakening of the Church are secured by this method than if five or ten times as many people were able to attend meetings of the Conference without any sense of personal responsibility."

Third Hall.—The Church of Scotland provides for the additional evening meetings in Tolbooth Church.

IMPORTANT NOTICES

ANNUAL Union Meeting of the Woman's Boards of Foreign Missions, in connection with the General Assembly, will be held at Atlantic City, in Olivet Church, Pacific and Tennessee Avenues, Monday, May 23rd. This will be an all day meeting, sessions beginning at 10 A. M. and 2 P. M. An open conference on "Present Day Problems at Home and Abroad," missionary addresses, and reports from the six Boards will constitute the leading features of the day.

THE Woman's Foreign Missionary Society of the Presbyterian Church will unite with the Woman's Board of Home Missions in giving a Reception to members of the General Assembly, to Foreign and Home missionaries and their friends, at "The Chalfonte," Atlantic City, on Wednesday, May 25, from 4.30 to 6 P. M.

By Order of the Committee in Charge.

Children of India, by Janet Harvey Kelman. (Oliphant, Anderson & Ferrier, Edinburgh and London.) Pages 95, price 37 cts., board cover.

There is a worth in this little book, quite disproportionate to its size and price. A cultivated hand holds the pen, and with beautiful simplicity of outline presents the principal subjects affecting the moral and religious situation in India. An uninformed person may rise from these few pages, knowing what is true about important phases of life in India. The characters walk into the story as they would enter a room, without burdensome explanations or relative clauses. Ramabai's life is introduced, among others, in a fresh, unhackneyed manner.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Several months ago Rev. Dwight C. Chapin came home on sick leave from Paotingfu, China. Address, 5320 Pasadena Ave., Los Angeles, Cal.

March 16.—At New York, Miss Mabel Gilson, from Chieng Mai, Laos. Address, Canton, Ohio.

RESIGNATION:

Miss Elfrida A. Lindholm, Cent. China Mission. Appointed 1895.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.

Schools and Colleges in:

China and India..4 cts. each; dozen, 40 cts.
Other Countries.....3 cts.; doz., 30 cts.
Medical Series.....each, 3 cts.; doz., 30 cts.
Home Life Series..each, 2 cts.; doz., 15 cts.

The Year Book of Prayer, 1910..... 10 cts.

Mission Study Class Series No. 2:

The Gospel in Latin Lands.
Postpaid, cloth, 50 cts.; paper, 30 cts.

Helps to new Text-book.
Pictures—Set of 24 half-tones ..... 25 cts.
Maps—two..... ..... 25 cts.

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, May 17. Topics: *Our Missionaries and their Families* and *Siam and Laos.*

MRS. CHARLES NEWBOLD THORPE.

Our President and beloved leader, Mrs. Mary Warren Thorpe, left us in the early morning of March 19, 1910, to enter upon the higher service of our Lord in His immediate presence. On the fly-leaf of her Bible she had written this epitaph, "No work begun shall ever pause for death."

There had been months of patient suffering, hope of recovery alternating with doubt since June, but of late it had become evident that it was "a sickness unto death." In a recent letter to a dear friend she said, "From our mortal point of view I don't think the prospect very encouraging, but the Master is able to turn on the immortal light and draw me gently toward it. 'His way is perfect.'" Medical skill, nursing, the devotion of her three children and unnumbered friends brought daily comfort and the expression of deep gratitude, but "the Master gently drew her" from us to Himself.

On the first day of spring she was laid to rest in West Laurel Hill Cemetery, the warm rays of the afternoon sun lighting up the green grave and the rare flowers which spoke of rare love. The fitting funeral service conducted by Dr. Sparhawk Jones, Dr. Stanley White and Prof. William Brenton Greene lifted our thoughts to the exceeding glory of the future life. "They go from strength to strength" (her text) was the theme.

Mrs. Thorpe was born in Cincinnati in 1851, of New England descent, a graduate of Lake Erie College, Ohio, and a resident of Philadelphia since her marriage in 1876. With a deeply religious nature, keen intellect, ready wit, literary taste and large views of all that makes for righteousness, she naturally rose to distinction as President of the New Century Club, the Browning Society, and the Society of New England Women, but her crowning work was done in this Woman's Foreign Missionary Society.

For twenty years as India Secretary, and for the past six years as President, Mrs. Thorpe gave *herself* unstintedly: with all her magnetic power of leadership and her compelling belief in Foreign Missions, she spoke, presided, *led* her devoted co-workers. A journey around the world was not too long, for the sake of a close look at missions on the field, and to the last she firmly held the reins of office. Her magnanimity is indicated by her proposal to relinquish three New Jersey Presbyterial Societies "for their greater good," her practical attention to details by initiating the present condensed form of Treasurers' Reports in WOMAN'S WORK, her foresight by filling vacancies on the Board with young consecrated women, and laying responsibility upon them at once.

None who have felt the charm of Mrs. Thorpe's personality, have had her friendship, or have been led by her in prayer "before the very Throne," or watched her untiring devotion to her Lord, will think this brief record overdrawn. We have the priceless heritage of her love and faith and work; the responsibility of following her example is ours. Thousands are mourning her loss and asking "Why?" Only the Father knows. May He enable us to say, with her, "His way is perfect."

J. M. T.

THE Corporation Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in Westminster Hall, Witherspoon Building, Tuesday, May 5, 1910, at 10.30 o'clock. All the women of our constituency have the privilege of voting at this meeting for their officers for the ensuing year, and a large attendance is desired.

STELLA P. WATTERS, *Rec. Secretary.*

OUR splendid total of receipts for the year, $181,353.56 ($2,340.20 ahead of last year), is another proof of the zeal and fidelity of our societies. We thank and congratulate them.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

CONGRATULATIONS have been in order and have not failed to reach our treasurer since the closing of her books, March 1, with the largest sum ever received within any eleven months, coming within about two thousand dollars of the previous twelve months' receipts. "Many daughters have done virtuously, but thou excellest them all," may well be said to Colorado Synodical Society, since, while four of the eleven synodical societies auxiliary to the Board of the Northwest gave more in eleven months than in the previous twelve, in Colorado alone did *every presbyterial society thus advance*, keeping perfect step.

Now for the 20 per cent. increase! Some regular giver may say: "I can see no way to give more than last year. As long as my income is no larger, nor necessary expenses less, how can I?" "Let us consider one another to provoke unto love and to good works"—consider, for instance, that African woman at Élat, who lost a night's sleep because she had appeared not to have kept her pledge, though it was soon proved that she had kept it abundantly. In many a modern Macedonia, as in that shown to the Corinthians, the fertile soil of liberality is seen in mingled joy and poverty. But there is the giver of thousands; can she give one-fifth more? Let the parable of the steward decide the question. (Luke xvi: 9.) It may be neither as householder or steward but as a gatherer up of fragments that some one is to have part in the increase.

THE death of Mrs. Hannah R. Vedder, for seventeen years President of the Woman's Synodical Society in Wisconsin, occurred, after an illness of one week, at her home in Milwaukee, March 4. The Society was holding quarterly meeting on March 2, in Immanuel Church. The Secretary writes: "It was a com-

pany of sorrowing women that met that morning; on each face was written a personal grief. Mrs. Vedder's life was rich in good works. Her memory will ever be sacred to us."

THE Rev. W. Percy Knight, of China Inland Mission, gave a startling view of a new enemy in "New" China, one Friday morning this spring, namely: the so-called "remedies" recommended to victims of the opium habit, which are but the same drug in another and more dangerous form. This danger, and that mentioned by Mrs. Coulter in the same meeting, from a widespread suspicion of other nations which has been awakened in China by news of the approaching comet, move the heart to pity and to prayer.

A VERY cheerful missionary talk was Miss Lindholm's story of the orphanage, of which we have had only charming glimpses before, in letters from Shanghai.

HAVING narrowly escaped from five wrecks, and had still more evident proofs of protection and guidance during her tour through Minnesota and Montana, our Field Secretary, Miss Myers, returned with deepened knowledge of "the worth of prayer" and sure that the suggestion given by our Mission Study Secretary, that we pray for her every day during her absence, had not been forgotten.

LEAFLETS FOR MAY MEETINGS: *Boon-Itt, One of God's Own*; *Siam, Its Progress and Prospects*, 5 cts. each; *The Open Door in Siam, The Call to Siam and Laos, A Road and a Song*, 2 cts. each; *A Larger Laos*, 1 ct.

For these, New Catalogue, or Summer School folder, address Room 48, 328 Wabash Avenue, Chicago.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THOSE who had the good fortune to be able to be present at the April Prayer Meeting at 156, had a treat indeed. India, the subject of the month, was presented most interestingly, by Mr. Speer, who spoke of the wonderful changes, political, social and moral, now taking place there; and by Mr. Frame, who told of conditions as he had seen them in Lahore. We were also delighted to hear through an interpreter, a message from Señor Alvaro Reis, Moderator of the General Assembly of Brazil, and pastor of a large church in Rio de Janeiro. He brought the greetings of the Brazilian Church, and spoke of his own association with the beginnings of Women's Work in the Brazilian Church.

THE Board wishes it put on record that in the death of Mrs. D. M. Miller, a vice president for many years and a Manager almost from its beginning, this Board has lost one of its most devoted friends. When Mrs. Miller moved to Bridgehampton, in the spring of 1900, she still hoped to be present at some of the meetings, and her hope was fulfilled. Her loyalty and interest in the work of Foreign Missions were manifested in many ways, some of which were not known till she entered the Heavenly Home, on February 24, 1910.

ANNOUNCEMENTS are out regarding the Seventh Session of Northfield Summer School for Women's Foreign Missionary Societies this season. The dates are July 21–28. The list of speakers includes Mrs. Montgomery, author of the new text-book, *Western Women in Eastern Lands*, Rev. J. Stuart Holden of London, and Rev. Samuel Zwemer. Will not officers of all presbyterial societies or auxiliaries consider the possibility of attending this Conference? Those who have been before agree that this week is always interesting and of great value in the work of the next winter. Cannot the New York Board have a large representation this summer?

THE Summer Offering leaflets and envelopes have been distributed, and attention is called to the interesting objects for which a generous contribution is asked—the enlargement of the Medical Compound, Peking, for which $2,000 is needed, and the Endowment Fund for Mrs. Mills' School for Deaf Mutes in Chefoo, which will take all the money that can be given, as Mrs. Mills is engaged in raising an endowment of $45,000, without which the school cannot be continued. At least $4,000, altogether, is asked for this year.

AGAIN this year, a special edition of the *Annual Report* of the Assembly's Board will be issued for use of the Women's Boards. Copies will be sent free of charge to presidents of presbyterial and auxiliary societies *upon request*, by postal card, giving name and address. Send to Room 818, 156 Fifth Ave. If others wish the *Report*, they can obtain it by writing to the same address, *enclosing 12 cents for postage*. As there is a limited number of these copies, application should be made early.

LEAFLETS on Siam and Laos: *Siam, Its Progress and Prospects*, and *Boon-Itt, One of God's Own*, each 5 cts.; *The Call to Siam, The Open Door in Siam, Child Life Among the Laos, A Road and a Song*, each 2 cts. Post-cards, 6 cts. per dozen.

From St. Louis

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 609, 415 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE meetings of the past month have been full of interest. That a greater enthusiasm and zeal has been inspired is shown in the large number of ladies who report for work; thirty-five were present at the last meeting of our Board.

GOOD news from our territory fills all with a desire for greater effort in the year that is before us. As a result of Mrs. Minton's visit to New Mexico, several societies have been organized and have pledged to Foreign Missions. The Board was agreeably surprised to learn of the number of Presbyterians now living in New Mexico. Mrs. Minton has aroused these people and they show an active interest in the Lord's work. A very unusual request came from Lake Arthur, New Mexico. It was that the Board would send one of its libraries to be placed in the Reading Room of the Public Library in Lake Arthur. The request was granted and we pray that some will be enlisted

in the service of the Master because of the mission library.

A NEW Woman's Society from Tulsa, Oklahoma, and three Westminster Guild Chapters from Kansas were received by the Board.

THE Young Ladies' Missionary Society of the Second Church, St. Louis, has assumed the support of two Bible women this year, one in China, the other in India.

THE Secretary of the Foreign Missions Home Department reports the work as progressing and tells of hearty co-operation of the Presbyterial Societies. In two of them the presidents have appointed a Presbyterial Secretary for the Home Department to aid the Board's Secretary.

MANY items of interest were gleaned from the letters of missionaries: Dr. Effie Cooper's mentioned encouraging features; Miss Moore of Japan said the year had been a very busy one and told of participating in five Christmas celebrations; Miss Morgan, Japan, spoke of changes that will be made among the assistant teachers during the coming year; Mrs McCall of Brazil told of their long quarantine, because of the illness of their little daughter with small-pox. Mr. and Mrs. McCall deplore the immorality and drunkenness about them. Mrs. Fouts, China, wrote of the wonderful revival in Ichowfu, where more than 1,400 took a stand for Christ. Miss Carrie Clark, India, told of work accomplished on an itinerating trip; she wrote specially of work among the Sweeper caste. She says: "When one sees what this people can be through the grace of God, he can no longer doubt the power of God nor minimize the need of reaching this class."

From San Francisco

920 Sacramento St. Meetings on first Monday of each month at 10.30 and 1.30 o'clock. Executive meeting on third Monday.

A DELEGATION of women from the Occidental Board are to attend the World Missionary Conference in Scotland. Mrs. H. B. Pinney, our president, Mrs. C. S. Wright, a former president, and our faithful treasurer of more than twenty years, Mrs. E. G. Denniston, will all go, and at their own charges. Mrs. Pinney will represent our Board at Central Committee Meeting.

THE appointment of Tye Leung to a Government position, in the Immigration Department here, was mentioned in "Editorial Notes" last month. Her salary is $720 per year. She was for years Miss Cameron's interpreter and knows how to be wise and kind, true and helpful, both to the department and to the girls who are brought from China. She is a universal favorite. We remember the morning when Miss Cameron was summoned to her rescue. The Executive Committee, which was in session, put aside its business and prayer was offered by each member for the success of the effort.

As Miss Cameron's party approached the door which they were to enter, some person opened it from inside for exit, and the policeman, with Miss Cameron and the interpreter, slipped in. In a short time they returned to the Mission bringing Tye Leung. She has been from the first a comfort to all the household.

BEFORE leaving for her new quarters at Angel Island, across the Bay, Tye Leung publicly thanked the women of Occidental Board for the care and education she has received. She said truly that but for them she would never have had the opportunity, and asked God's blessing on all their future efforts. Many eyes were wet and a minister present remarked, "If that were the only result of the work of the Board, it would be enough."

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

REJOICE with us. Our North Pacific Board work is expanding and growing in a way that makes our hearts glad. Our treasury has been filling up these last days and when the *Report* of Annual Meeting is read, next month, it will be found that we have made a good advance.

OUR Westminster Guilds are most enthusiastic societies and give to older auxiliaries that sweet, loyal, valiant help which daughters give their mothers, and the same might be said of all our Young People's Societies, Juniors and Bands.

WE are in a territory that is making a phenomenal growth. Our Church and its work of carrying and sending the Gospel must keep pace with the times. The air is full of the enthusiasm of all manner of physical enterprises. The cause of Christ must be carried on and made the foundation of all other growth and progress. In this connection we would call the attention of women of the Pacific Northwest to the article on page 105 in March number of *The Home Mission Monthly*, written by Mrs. Louise R. Elliott: especially to the part under "Influence of Missionary Literature on Missionary Enthusiasm."

ALTHOUGH some societies have this year given which never gave before, to the Contingent Fund of our Board, it may not be amiss to allude to this fund for the sake of some new societies. This is a voluntary fund given by Auxiliaries and Young People's Societies to defray certain expenses, such as: printing our *Annual Report*, programmes, etc.; typewriting; taxes on the Chinese Home; and other expenses, as may be seen by turning to the Treasurer's report in our *Annual Report*.

WE would call the attention of new workers to the fact that the twenty-five dollars which constitutes one a Life Member of the North Pacific Board, and the fifty dollars which constitutes an Honorary Life Membership, go to the Contingent Fund.

Few can make these gifts, but the small sums every year, from the many, are the main dependence of this necessary fund, and all gifts, large and small, are most acceptable. Our Board officers are often caused much anxiety by the inadequacy of the Contingent Fund.

WESTMINSTER Guild of Hawthorn Park Church, Portland, would like very much to know the name of "A Friend" of Swarthmore, Pa., who kindly sent an offering to aid the Chapter. They would like to communicate with her

RECEIPTS FOR MARCH, 1910, AND TOTALS FOR FISCAL YEAR

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$304.95	ERIE,	$1,758.44	NEW CASTLE,	$1,138.50	STEUBENVILLE,	$1,598.75
BALTIMORE,	104.70	FAIRFIELD,	1.50	NEWTON,	938.31	UNION,	144.97
BEAVER,	95.00	FLORIDA,	10.00	NORTHUMBERLAND,	141.88	WASHINGTON,	1,988.43
BELL,	13.85	GRAFTON,	67.70	OXFORD,	27.75	WASHINGTON CITY,	1,878.20
BELLEFONTAINE,	400.55	HOLSTON,	36.00	PARKERSBURG,	27.00	WELLSBORO,	65.00
BIRMINGHAM, A.,	12.80	HUNTINGDON,	195.75	PHILADELPHIA,	7,529.57	WEST JERSEY,	1,238.48
BLAIRSVILLE,	37.00	HUNTSVILLE,	112.00	PHILA. NORTH,	4,248.44	WHEELING,	1,101.55
BUTLER,	$11.42	HURON,	263.24	PITTSBURGH,	10,392.45	WHEELING, 1st Ch.,	125.00
CHATTANOOGA,	45.95	KITTANNING,	163.36	PORTSMOUTH,	237.30	WOOSTER,	1,023.33
CHILLICOTHE,	247.42	LEHIGH,	1,402.57	REDSTONE,	1,155.08	YADKIN,	18.00
CINCINNATI,	1,807.33	LIMA,	333.61	ST. CLAIRSVILLE,	1,374.07	ZANESVILLE,	1,064.41
CLARION,	2,010.03	MCMINNVILLE,	54.00	SHENANGO,	570 51	Miscellaneous,	10,230.86
CLEVELAND,	1,634.61	MAHONING,	791.65	SOUTHERN VIRGINIA,	28.00		
COLUMBIA,	55.70	MARION,	678.39	Total for March, 1910,			$70,589.10
COLUMBUS,	795.87	MAUMEE,	734.36	Total since April 1, 1909,			181,353.56
COOKEVILLE,	6.00	MONMOUTH,	1,366.00	Special Gifts to Missionaries,			$115.00
DAYTON,	160.10	NASHVILLE,	181.82				
ELIZABETH,	3,380.34	NEW BRUNSWICK,	2,229.25				

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ADAMS	$22.50	FARGO,	$10 00	MUNCIE,	$25 20	RESERVE,	$14.00
ALTON,	47.47	FT. DODGE,	15.00	NEBRASKA CITY,	10.00	ROCK RIVER,	92.95
BISMARCK,	20.00	FT. WAYNE,	30.00	NEW ALBANY,	103.95	RUSHVILLE,	47.00
BLOOMINGTON,	68.50	GRAND RAPIDS,	10.00	NIOBRARA,	52.74	ST. PAUL,	23.02
BOULDER,	20.00	GUNNISON,	15.00	NORTH DAKOTA,	10.00	SIOUX FALLS,	5.50
BOX BUTTE,	10.00	HASTINGS,	4.00	OTTAWA,	206.00	SPRINGFIELD,	39.00
CEDAR RAPIDS,	49.65	INDIANAPOLIS,	211.43	PEORIA,	207.34	WATERLOO,	4.65
CENTRAL DAKOTA,	2.00	IOWA,	12.75	PETOSKEY,	123.50	WINNEBAGO,	53.61
CHEYENNE,	23.00	LANSING,	7.50	PEMBINA,	3.00	YELLOWSTONE,	17 00
CHICAGO,	1,187.41	MADISON,	1.00	RED RIVER,	7.00	Miscellaneous,	100.00
COUNCIL BLUFFS,	67.84	MANKATO,	5.00				
CRAWFORDSVILLE,	15.00	MINOT,	11.50	Total for month,			$3,428 76
DETROIT,	366.02	MINNEWAUKON,	3.00				
DUBUQUE,	36.25	MONROE,	5.00				
DULUTH,	3.00	MOUSE RIVER,	3.48				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$3,384.50	GENEVA,	$244.00	NORTH RIVER,	$430.00	TRANSYLVANIA,	$229 29
BINGHAMTON	849.25	HUDSON,	310.00	OTSEGO,	148.00	TROY,	1,172 50
BOSTON,	649.50	JERSEY CITY,	1,191.02	PRINCETON,	83.50	UTICA,	1,522.50
BROOKLYN,	1,870.81	LOGAN,	99.20	ROCHESTER,	1,259.76	WESTCHESTER,	1,301.93
BUFFALO,	1,724.26	LONG ISLAND,	712.17	ST. LAWRENCE,	496.59	Interest,	520.33
CAYUGA,	1,081.69	LOUISVILLE,	208.00	STEUBEN,	596.75	Miscellaneous,	578.54
CHAMPLAIN,	280.60	LYONS,	143.00	SYRACUSE,	1,083.00		
CHEMUNG,	315.61	MORRIS AND ORANGE,	1,952.50	Total for March,			$32,865.51
COLUMBIA,	524.00	NASSAU,	437.00	Total since April 1, 1909,			114,868.17
EAST PERSIA	25.00	NEWARK,	2,121.00				
EBENEZER,	414.60	NEW YORK,	4,019.89				
GENESEE,	457.82	NIAGARA,	427.40				

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

AMARILLO,	$96.90	IRON MT.,	$11.17	RIO GRANDE,	$7.50	TOPEKA,	$10.00
CIMARRON,	34.45	MCGEE,	10.00	ST. JOSEPH,	5.00	TULSA,	2.50
DALLAS,	8.70	NEOSHO,	119.10	SAN ANTONIO,	87.49	WACO,	139.00
EMPORIA,	30.76	OZARK,	61.00	SANTA FÉ,	15.50	Miscellaneous,	100.00
GALENA,	8.00	PECOS VALLEY,	70.62	Total for month,			$817.69

Received after report was sent in but included in last year's receipts.

AUSTIN,	$61.00	JEFFERSON,	$8.00	TOPEKA,	$25.50	Miscellaneous,	$23.47
BROWNWOOD,	4.00	ST. LOUIS,	125.00				
EMPORIA,	1.50	SAN ANTONIO,	4.30				$308.18
IRON MT.,	23.41	SANTA FÉ,	32.00	Total for year,			25,090.14

MRS. WM. BURG, *Treas.*, Room 609, 415 Locust St., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to March 25, 1910

Pres. Soc.	*Aux.*	*C.E. and Y.P.*	*Bands.*	*Totals.*	*Pres. Soc.*	*Aux.*	*C.E. and Y.P.*	*Bands.*	*Totals.*
ARIZONA	$163.60	$45.00	..	$208.60	SALT LAKE	$167.74	$15.00	$29.00	$211.74
BENICIA	196.55	74.90	..	271.45	SO. UTAH	19.60	..	1.00	20.60
LOS ANGELES	2,896.28	906.94	23.50	3,826.72		$6,075.59	$1,653.80	$180.50	$7,909.89
OAKLAND	595.95	76.01	41.00	712.96	Miscellaneous,				159.50
RIVERSIDE	258.50	52.25	4.00	314.75					
SACRAMENTO	351.85	103.00	..	454.85	Total for three months,				$8.069.39
SAN FRANCISCO	598.50	156.35	24.50	779.35	Total for the year,				22,271.15
SAN JOAQUIN	334.57	42.65	35.50	412.72					
SAN JOSÉ	220.55	124.20	3.00	347.75					
SANTA BARBARA	208.25	47.50	19.00	274.75					
OGDEN	63.65	10.00	..	73.65					

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Calif.

Woman's North Pacific Board of Missions for Quarter Ending March 15

Special gift for Hospital at Ferozepore, India,	$134.00	KENDALL,	$17.00	WALLA WALLA,	$111.70	WILLAMETTE,	$271.80
ALASKA,	19.00	OLYMPIA,	201.50	WENATCHEE,	26.00		
BELLINGHAM,	80.20	PENDLETON,	14.00	Total for quarter,			$2,950.45
BOISE,	102.00	PORTLAND,	1,004.50	Previously reported,			4,557 07
CENT. WASHINGTON,	155.00	SEATTLE,	396.50	Total for year,			$7,507.52
COLUMBIA RIVER,	60.50	SOUTHERN OREGON,	69.00				
GRAND RONDE,	71.25	SPOKANE,	191.50				
		TWIN FALLS,	25.00				

MRS. JOHN W. GOSS, *Treas.*,
324 East 21st St., North, Portland, Oregon.

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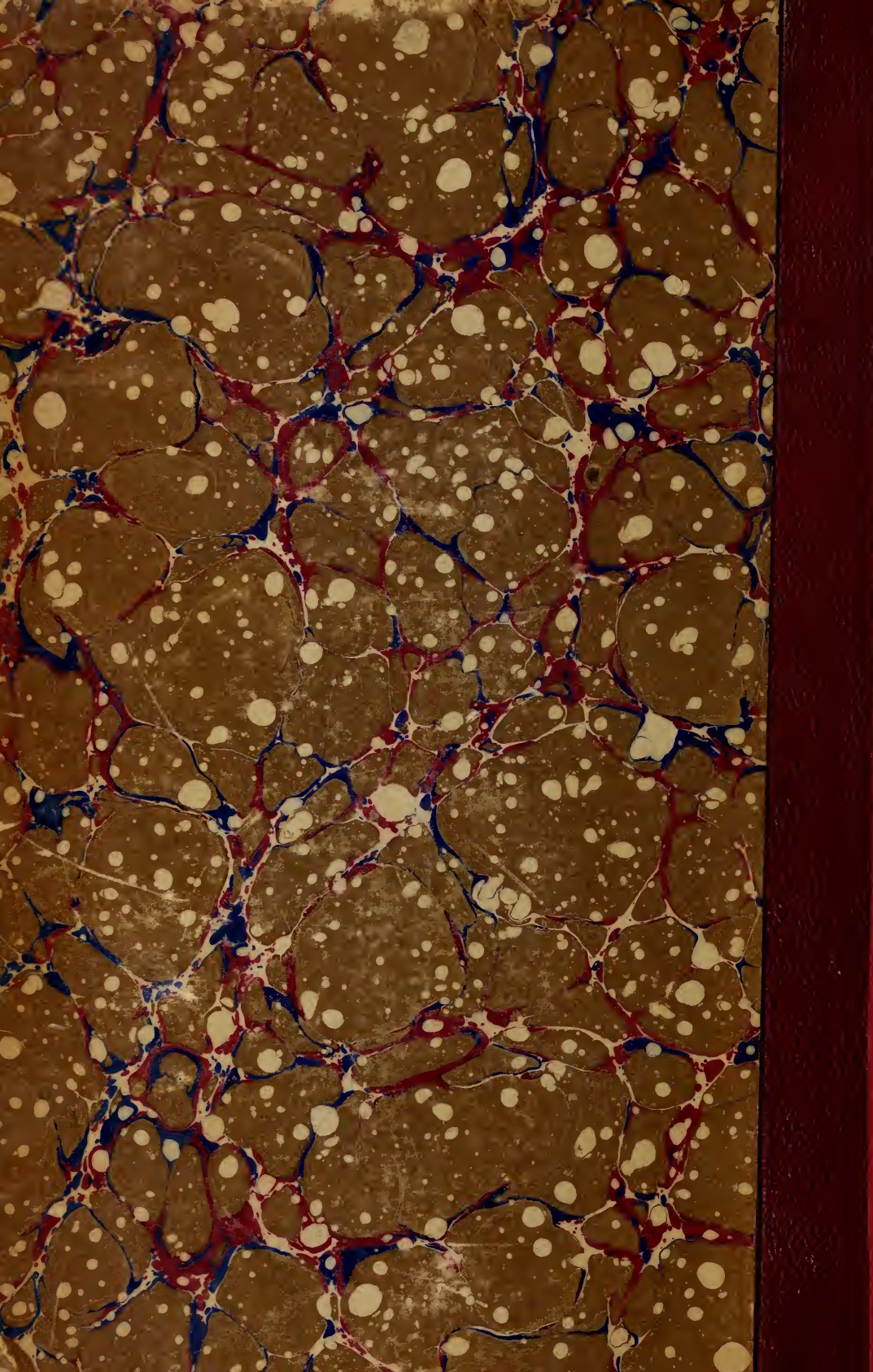
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